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JUNE, 1946 • 25c per copy



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THE STAFF OF LIFE

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ROSICRUCIAN DIGEST

COVERS THE WORLD

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SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

THE THOUGHT OF THE MONTH

THOUGHT TRANSFERENCE

By THE IMPERATOR



THE human animal has an extensive imagination. Perhaps no single factor of his complex nature has contributed more to his intellectual and social advancement than imagination. Though it may establish certain courses of action along which man moves, it likewise often conjures such obstacles as *superstition* and its consequent fears. The psychological process of imagination is a complex one. In brief, we may say, it consists of establishing mental realities which have not as yet been experienced, that is, objectively perceived.

I can imagine myself walking inside one of the precipitous craters of the moon. The surface is hard, unlike the volcanic ash of some of the extinct craters on earth. As I walk, I look upward. There above me I see the earth from which I came. It is luminous and relatively larger than the moon appears to be when I was on earth. Notwithstanding my special protective covering, I feel the intense cold creeping in upon me in the shadows of the crater's crevices. I could continue my imaginary reactions to my adventure to a point of great realism. So vivid would they become, if I would detach my mind from my external surroundings, that I would have all the emotional responses, the feelings of excitement, surprise, and suspense of an actual objective experience.

Such imaginary realities are compounded out of actual sensations and ideas; otherwise they would not be possible of realization. Imagination works

with simple ideas and their compounds. It merely arranges them into an order which the mind has not actually perceived through any of its senses. I could not imagine myself on the moon unless I first possessed certain elements of knowledge. If I did not know of craters, of volcanoes, of planets, of intense heat and cold, and of different kinds of terrain, I would have nothing out of which to build my imaginary trip to the moon. Perhaps, if every idea could be traced backward by direct connection through sensation to the sense impulses that caused it, or to latent subliminal feelings that arise within us, imagination would not be so free. Most empirical ideas (the ones arising from our objective sense faculties) are immediately referred to their external causes. When I see a color, I immediately associate it with some object with which it seems identified. I do not need to reason, "Where are the red or blue colors coming from?" Likewise, we are immediately able to orient almost all sounds and taste sensations which we have; that is, we are able to refer them to some source outside ourselves.

But suppose I am in a depressed mood, and I am not immediately able to relate that feeling to any contributing factor, such as an event. I begin to grope for an explanation. I bring my imagination into play. I recall, from memory, experiences which engendered such emotions in the past. I reason inductively as to what general circumstance or condition may be the cause of my present feeling of depression. Whatever seems the most plausible becomes the grounds for the *imaginary* cause of my feeling of depression.

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Such a mental process is the stuff out of which superstitions are created—yet there was at first the *actual* factor involved, namely, the emotional depression which I felt.

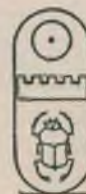
Consequently, behind every fantasy, every legend and superstition there lie one or more ideas born out of *actual* experience. As we examine classical legends and myths, we find that they include such conceptions as bilocation, that is, the projection of the personality at a distance from the body, so that it is visible to another. We find, too, accounts of the visual perception of happenings which have actually occurred, and at a great distance from the observer. We are told of coincidental ideas or communications had by persons when there was no physical bond between them for the communication of such thoughts. Of course, such accounts have been acclaimed to be purely fantastic—highly *imaginary*. Many of such accounts are born out of hearsay and are not evidential. From the strictly scientific point of view, there is no means to prove that such experiences were had or that processes were known by which they may be made to occur again. The fact remains, however, that accounts relating experiences of mental telepathy, thought transference, and mind reading have *persisted*. To any intelligent person, this persistence should be sufficient to establish the probability, at least, that there are certain causes, external or internal, which have given rise to the idea of mental telepathy, no matter how much imagination may have subsequently distorted them. To dismiss the phenomenon by saying that it is imaginary, is not sufficient. Imagination employs ideas, as we have shown. How do such ideas arise—what is their connection with actual objective experience?

Is Thought a Substance?

The commonly accepted definition of mental telepathy is the communication of intelligence, or an idea, from one mind to another without any physical means. Early critics have attacked the belief in the phenomenon on the ground that there was no medium, or connection, between the minds. By what means, or agency, it has been asked, was the thought to be transferred?

Such a criticism is illiberal. It consists of assigning to thought a *substance*, making of it an actual thing rather than something capable of producing effects. In writing this article, in using the material properties of paper and ink, I am not conveying by means of them, a thought. What actually is thought in my mind has not created an archetype of itself upon this paper. When you read what I have written, you have not received, through the medium of the paper and the printing, anything which is an actual counterpart of my thought. I have converted thought ideas into muscular responses, which, in turn, have created symbols—letters and words—upon the page. You, then, visually perceive these symbols and, by a reverse process, the sensations you have of them are translated into ideas, thoughts within your mind. I can only hope that what arises in your mind as thought, finds some relevancy to what exists in my mind and that we will understand each other. The fact remains that when I write or speak to you, I am not ever directly conveying my thought to you. I am but creating a condition which may, through the organs of sight and hearing, produce similar thoughts *within you*. My thoughts are thus always my own; your thoughts are always your own. We each establish certain conditions outside ourselves by which mutual cognition is had. I come to know that certain things which you experience will mean the same to me. Those persons who in the past, therefore, ridiculed the possibility of mental telepathy, because there was no physical intermediary to carry the idea, have failed to realize that the idea, as such, need not be transmitted from one mind to another for the phenomenon to exist. Accordingly, we will not proceed in our consideration of the subject with any idea of thoughts floating through space, or passing through it as exact archetypes of the sender's ideas.

What is the probability of extra-sensory powers, that is, that the human does possess faculties for receiving impulses which go beyond the range of his objective receptor faculties? Hyperesthesia (supersensitivity) is well known in the circles of academic psychology. An example is hyperacuteness of the



hearing (auditory hyperesthesia). Such persons physically hear slight noises as being unusually loud. Their special auditory power may cause them considerable irritation because normal noises may distract them as much as loud ones would an average person. One such individual under examination was found to hear four times as loud as an average person. He could hear whispers across a room, which other persons, standing in the center, could not hear. The theory explaining this phenomenon is that of a fixation of synaptic connections of the auditory pathways. Simply put, it means that the connections between nerves of the auditory sense did not properly adjust themselves and therefore caused a distortion, or exceptional intensity of the sound impulses traveling along their paths. Further experimentation has shown that it is possible to hear speech through the skin. Amplified sound vibrations can be felt by the fingers; words and phrases are different enough to be distinguished, after some practice. Attune your radio to a speaker's voice. Then carefully muffle your ears so that you cannot hear. If you will practice holding your finger tips lightly against the cone of the radio, you will eventually be able to distinguish certain words through *touch*. The difference between cycles as close as 200-225 has often been *heard* through the skin after practice. Hyperesthesia is, therefore, acknowledged and proven. It is acknowledged that some people can perceive impulses and have sensations and realizations of externality in ways that are not average or ordinary. This, obviously, does not prove that telepathy is an example of hyperesthesia, but it justifies an investigation as to its possibilities. It becomes mandatory that it be subject to an unbiased investigation.

Arguments Against Telepathy

What is the attitude of modern psychology toward mental telepathy or thought transference? There is a difference of opinion. The largest group are of the opinion that there is no factual foundation for it and that those who claim it are deceiving themselves. The next largest group ignore the subject entirely, expressing no opinion—or one of indifference. The third group,

the minority, are conducting *reserved research* into the phenomena under the classification of *parapsychology*, their object being to determine whether a man possesses any extrasensory powers by which telepathy could be accomplished.

It is interesting to consider some of the arguments the first group presents as against what are claimed to be telepathic demonstrations. It is held that such phenomenon is the result of a subliminal perception. This means an *involuntary* perception and response. This involuntary response occurs to certain muscular cues which the perceptive receives from the sender. Thus, it is explained a person's hand has certain muscular response to his thoughts. If, perchance, his hands touched yours, you would, through subliminal perception (inner perception) feel those changes in his hand without objectively realizing them. You would, therefore, take your cue from them and interpret them in a manner corresponding to the other individual's ideas. You would subsequently believe that you had received the thoughts by means of telepathy. No one will dispute the fact that our thoughts do cause *minute* involuntary muscular responses of which we are not aware. However, we know that many persons consciously and unconsciously have seemed to transmit their thoughts to others and yet their hands and their feet were *not* touching the other person. Consequently, the results could not be attributed to muscular response. Such an explanation fails because of its lack of logic.

Coincidence of thought or the arrival at the same ideas simultaneously—a fairly common experience between two people—is held not to be the result of mental telepathy. It is suggested that when two persons select each other as companions it is because they have *parallel* interests; therefore, according to the law of probability, there must come a time when such persons, when together, will inevitably express simultaneously the same ideas. The fact remains, however, that persons, even though they are companions, will have coincidental ideas that may be quite contrary to their mutual interests. If the coincidental ideas only followed the

(Continued on Page 173)



Temples of the Stars

By RODMAN R. CLAYSON, F. R. C.
Director, Rosicrucian Planetarium

PART II



WE NOW know that Egypt had solar Temples as well as star Temples, and the reason for this is very understandable when we realize that the summer solstice marked the most important day in the year for all the people in the Valley of the Nile. It is not likely they understood that as the earth traveled in its orbit around the sun the summer solstice was the period when the sun was farthest north and sent its rays more directly toward the earth than at any other time of the year. What the Egyptians did know was that the star *Sirius* rose at about the same time the sun appeared to stand still, which was at the occurrence of the solstice. Their solar year commenced with the summer solstice which not only was but is coincident with the arrival of the Nile flood at Cairo, Heliopolis, and Memphis, the latter having been the most important center in Northern Egyptian life in early days. According to our calendar, this occurs about the 20th of June. It is interesting to note that the pyramids were used for finding the date of the equinoxes, for on these occasions, the sun would rise and set in line with the north and south base. The winter solstice was calculated when the noon-day shadow was the longest.

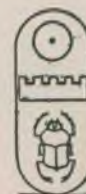
The summer solstice or midsummer day was of tremendous importance because this was the annual time for the

Nile to overflow—the very river by the action of which they lived and drew their sustenance. Before the overflow of the Nile, preparation had to be made for distribution of its irrigating water. Spring crops had to be protected, and river dwellers had to move to higher ground, for the actual safety of their lives depended upon this. When the sun reached the most northerly point in its orbit, the river was about to overflow. The sun in this position in June and December (the latter occurrence being the winter solstice) appears to stand still for two or three days. The occasion of solstice, which is literally “the standing of the sun,” resembles in its movement a giant pendulum pausing for an instant at the end of its swing.

As the Nile receded from the highlands, seeds for the crops were planted and agriculture flourished. The crops were ready to be harvested at the time of the spring equinox in April.

The Star-guided Egyptians

That the Egyptians might know exactly when to expect midsummer's day, and the flooding of the Nile, stakes were set in the ground—one for observational purposes and one for alignment. Each day at sunset, the alignment stake was moved farther north, until for about three days there was no noticeable difference. Then at last the sun set to the south of the stake and the work was done. This was the day of the summer solstice. On the last line of observation,



the Great Temple of Karnak had been built and at midsummer the light of the setting sun would fall through a row of columns into the hypostyle hall of the Temple; in time the light would fall upon the stone face of a statue in a niche in the southeastern wall and this marked the arrival of the greatest day of the year.

In early Egyptian history the lion was the god of the summer solstice. Egyptians also knew well the constellation of Leo the Lion; it was said that in the hottest summer his earthly counterpart left the desert and came down to the Nile for water. This was when the Nile was rising, and as a result the lion was deified. It was in the year of 4500 B. C. that the summer solstice passed from Virgo to Leo and the representation in stone, of the two signs together, forms the most fabulous monster of all time—the sphinx. With the body of a lion and the head of a human, the sphinx has been designated as the riddle of the universe. The sphinx, while facing the rising sun in the East, was dedicated to a local sun-god, but the enigma and the smile of the sphinx are universal. Budge says that the sphinx is the symbol of "Horus on the Horizon."

That they might know the amount of rise and fall of the Nile, the Egyptians had a water-level gage which we today call the *Nilometer*. The gage was scaled off with horizontal markings in groups of five and in sections one cubit high. (A cubit equals about one-half meter.) The Nilometer has been in use since the Fifth Dynasty. Myths concerning the rising of Sirius at the time of the yearly inundation are just so much evidence of the large share the river had in Egyptian life.

An interesting instrument used by the Egyptians in erecting their Temples and pyramids, was a combination plumb line and level called a *merkhet*. This consisted of a narrow, ebony-wood block, about one foot long with a vertical block several inches high erected at one end from which hung a weighted plumb line. When the plumb line was perpendicular the ebony block was horizontal and served as a level. Professor J. H. Breasted tells of finding such a *merkhet* among the effects of King Tutenkhamon.

Heliopolis, the Center of Education

Among well-known Temples oriented to the sun are several to be found at Karnak, one of these being that of Amen-Ra. We find solar Temples at Memphis, Abydos, Sais, Medinet-Habu, and the East and West Temples at Gizeh. The huge colossi on the plain at Thebes seem to eagerly watch the rising sun. Heliopolis is one of the oldest Temples in Egypt and was definitely oriented to the rising and setting sun as far back as 4000 B.C. The ancient city of Heliopolis was called the City of the Sun. It contained sun Temples each of which was accompanied by a library with professional scribes and a list of so-called books inscribed on the walls. It had observatories, obelisks, and sundials. All the various cults of the sun flourished there until 1360 B.C., when there arose in Heliopolis the first great monotheistic religion the world had ever known.

Before the young Pharaoh Amenhotep IV succeeded to the throne, he went to the City of the Sun for his education, which was the center of education at that time. Far ahead of his time, Amenhotep possessed abstract powers of reasoning and, instead of worshipping one or more gods in different ways, he envisioned the sun as a symbol of a single all-powerful being, the source of life and light. As Pharaoh he tried to be tolerant and advocated monotheism for his people. He ordered star worship discontinued and dismissed the star priests. He wanted the new religion to be based on kindness and beauty and he tried desperately to bring this about. A new City of the Sun was built at Tell el-Amarna. The Temple and sculpture work was constructed by the finest skilled craftsmen.

The Temple of Amenhotep was oriented 13° north of west and was so constructed that at the sunset of the first day of spring, which was on April 18 by the Gregorian Calendar, the long rays of the setting sun would penetrate to the innermost recesses of his splendid Temple. On the walls of this superb structure were carved his own hymns describing the sun as symbolizing the one God, the universal Creator of life. To Amenhotep, the sun was the father of foreigners as well as Egyptians.

Egypt was not ready for monotheism, and after Amenhotep's transition his city was abandoned and his people returned to their old religion as the priesthood regained their influence. Egypt then began to decline. It is only after 3000 years that we find reverence being paid to the young king and his wonderful ideal, which dazzled Egypt for an all too brief but brilliant moment.

The Temple of Hathor

The impressiveness of the monumental stately Temples of Egypt is perhaps revealed to best advantage at the Dendera Temple of Hathor. In traveling up the Nile River and before reaching Thebes, one comes upon this grand Temple, facing more to the north than northeast. The axis of the Temple is directed to a position which in early times was held by the star *Dubhe*, in the constellation of Ursa Major, and was called the *Ox Thigh* by Egyptians. It is now familiar to us as the Big Dipper.

Said to have been built in 4800 B.C., the Dendera, or Hathor Temple, was restored by Pepi I of the VIth Dynasty, and again by Thutmose III of the XVIIIth Dynasty. Architecturally, Dendera is one of the most beautiful structures in Egypt, and perhaps it is worth noting that the Temples which we see today are but restored shrines.

The last restoration of Dendera was commenced by Ptolemy XI in 700, at the time of the victorious march of the Theban priests northward from exile at Gebel. The Temple was completed by Mark Antony and Cleopatra just before the time of Jesus the Christ.

There is no massive pylon in front of this Temple, and this clearly indicates that there was to be no obstruction of the light of the star *Dubhe* entering the colonnaded halls of Dendera. Like the Temple of Karnak, Dendera stands within a spacious 1000-foot square enclosure of sun-dried brick.

As one approaches the Dendera Temple of Hathor from the north, one sees over the entrance portals a massive, overhanging entablature bearing a winged disk as the chief decoration.

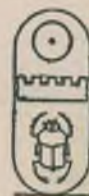
The front of the Temple is composed of six huge pillars 11 feet in diameter

and 50 feet high, each surmounted with a four-sided capital, bearing the representation of the head of Hathor, thus identifying the fact that the Temple was dedicated to the "Lady of the Pillars," in earlier times known as the *cow goddess*. The figure is seen as a woman's face with cow ears and horns. In their mythology, the Egyptians associated Hathor with the goddess *Nut*, the all-embracing sky. Passing between the center Hathor pillars, one enters the portico or lofty hall of twenty-four great columns, the base of each being granite and the upper portion sandstone. Like the majority of Egyptian Temples the hypostyle hall is surrounded by an ambulatory, chapels, and a number of small halls and subsidiary chambers. The straight passage leads from the entrance portal to the innermost sanctuary or naos at the extreme end of the Temple which was in complete darkness. There reposing in a niche was the ever-present image of a goddess. The king was accustomed to approach the court in ceremonial procession, thence to the sanctuary which was accessible to him and to the priests alone. The walls of the rooms are covered with bas-relief of once brilliant color. Other inscriptions on the wall depict the religious ceremonies which occurred in the Temple under pious priests. Such inscriptions include "the Ritual of Dendera," involving the whole service as performed in the Two Lands of Egypt. The mysterious ritual had to do with Osiris rising from the dead and being protected by Isis who was his legendary wife. When it was built, Dendera was another Temple of Isis. Plutarch said that Isis and Hathor were the same goddess. According to Diodorus, the mysteries of both were alike in every detail except for name.

A goddess cult was concerned with the mystery of the birth of life and the coming forth from life. The cult of a god had to do with the mystery of death, and of life coming from death.

The sculptured chambers have colorful names, one of which is the "Silver Room" where the silver was stored. Also, this room was a chamber where the priests prepared incense and perfumes.

(Continued on Page 184)





Is Christianity Practical?

By RALPH M. LEWIS, F. R.C.

PART I



CHRISTIANITY professes that its precepts and teachings, which it contends were revealed to its disciples, are of Divine origin. Consequently, all men are urged to embrace and accept these teachings. However, these exhortations of Christianity are today often measured by their pragmatic value. Do they, in other words, actually serve the business of living, of meeting the needs and requirements of our present existence?

Simply put, how *practical* is Christianity in the life of the average man and woman? At first this question may seem offensive to the religionist, but upon further inquiry and thought, the average intelligent person will realize that the practicability of Christianity is a logical question and one that should be met and satisfactorily answered.

Christianity does not claim that mortal existence, or existence here and now, was especially designed as a crucible through which man has to pass and through which he has to be tried. Further, the Christian doctrines do not expound that man *must* experience excruciating torment here in life and be subject to numerous trials and tests, and that he cannot hope to experience on earth a lasting peace of mind or ecstasy. There is nothing in Christian exegesis or Biblical interpretation which states that the earth was fashioned as a hell.

In fact, in Psalms 33:5, we find the following: "... the earth is full of the goodness of the Lord." Then, again, we have that famous saying of John in John 3:16: "For God so loved the world, that He gave his only begotten Son, ..." In all of this, then, the world would appear to be not necessarily a hell in which man must endure pain and suffering. We might conclude that our mortal existence is an interlude between or the purpose of Christianity would be merely to offer rewards for adherence to it, in the hereafter, or in a life to come. Such a system, if it be true, resolves down to the fact that science and philosophy would be the only avenues left to man by which he could better himself and find some happiness during his mortal existence.

The cycle of man, to be complete in any religion or any system of philosophy dealing with the nature of man, must pass through three phases. This cycle of man, in other words, must first have a point of origin, some explanation as to how and why man originated. The second phase must account for his conscious and mortal existence, *why he is here*, and the third phase deals with the termination of the cycle and its completion—a return to its point of origin, or a rounding out of the cycle. All three phases are interdependent. Each one must be related to the other. They obviously cannot be separate, for one merges into the other to complete the cycle. Each of the three phases must have its own

compensations, its own rewards, and they should manifest and be apparent during their respective phase of the cycle. If Christianity provides these rewards and compensations in its doctrines for each of these phases of the cycle of man, then Christianity is practical.

If, on the other hand, there is a hiatus; if one of the phases constitutes a gap insofar as providing rewards, compensations, or an adequate way whereby a human may adjust himself to the cycle through which it passes, then Christianity is abstract; it is incomplete; it is purely idealistic.

Christian Cosmology

We will now look at these three phases of the cycle of man from the Christian point of view. The first of these three phases we shall call *Christian cosmology*. This cosmology concerns the Christian conception of the beginning of the universe and of all reality, including man himself. The earliest Christian cosmology was inherited from the Jews. It is a direct presentation of the Jewish ideas of the constitution and creation of the world. We are told that in the beginning was God or Yahweh, and that Yahweh, or God, measured the waters in the hollow of his hand. Further, that God meted out the span of the heavens. God also measured the mountains and the hills in great scales. It was also Yahweh who spread out the heavens as a tent to encompass all things beneath. And in Genesis we are told that God formed both the light and the darkness.

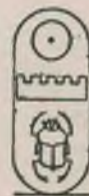
Jesus expressed faith in these same Hebraic ideas of creation. To him, God was the Lord of creation. He was a central figure or power from which all things came. Jesus said that God maketh the sun to rise on evil and on good. Paul of Tarsus, the great apostle of Christianity, proclaimed that there is one God, of whom all things are a part or from whom all things come, again recognizing a single cause in the universe, a mind cause or personalized God. Then Saint John relates: "In the beginning was the logos, and the logos was with God." Meaning that in the beginning was the Word and the law of God. This subordinates the Word and law to

God and makes of it an instrument or means by which God was able to bring about his creations, an intermediary between manifestation and God himself. All things, however, according to Saint John, were made as the result of God, using the logos.

We must not pass by this point without making plain that the conception of the logos, as used in Christianity, is purely syncretic. It was borrowed from the ancient Memphite doctrines, namely, from the teachings of the Memphite School of Mysteries in ancient Egypt, thousands of years before Christianity. In particular, nearly 3000 B.C., Ptah was held by the priesthood, in this Mystery School of Memphis, to be the oldest being in the universe. In the advanced theology of the Memphite Mystery School, Ptah was declared to be a mind, rather than a form or substance. As an eternal mind he pervaded the entire universe and was in effect the *architect* of the universe. He was the first being and the oldest of all things because he was self-created. Of particular importance to us here is the fact that it was proclaimed by these ancient priests that the thoughts of Ptah were translated into words, that each conception or thought of this eternal mind had a corresponding intonation, a *word*. The word went forth and the word itself became the *efficacy*, the power of God, which became objectified into the realities of the world, became the moving cause accounting for all things. It was said that as Ptah thinks in his heart (it was believed then that the heart was the seat of the mind) that his tongue commands, and that for each thought there immediately arose a word, which became the vibrant force by which the thought gathered into itself the means of becoming the thing. Ptah, therefore, by means of his word created as he wished. This idea of the created word of God passed from Memphis, Egypt, to the Hebrews, and thence to the ancient Greeks who assigned to the doctrine the name, *Logos*, which finally found itself established in Christian theology.

The Negative Influence

Christian cosmology, however, takes a little different turn in the further writings of Paul. Though he looks up-

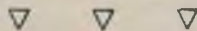


on God as the principal creator of all things, he does not overlook that there are other forces somewhat independent of God, which account for things in life and in existence, and so we can hold that Paul also expounded a dualistic cosmology. There was God and then there was, as Paul calls him, the *lawless* one as well; this lawless one being Satan. Paul says that the whole of creation, at times, groaneth as in travail, as in pain, the result of the acts of this lawless one. Thus Paul conceived a conflict, a virtual *wrestling* between the Divine and evil forces for supremacy and domination of the things of existence. This conflict influences the forms and expressions of the things in the world, which, according to Paul, might have been different if the lawless one, or the malevolent forces, did not exist. This conception of the conflict between good and evil, or between the Divine and malevolent powers is also syncretic, for Christianity borrowed it from the much earlier Zoroastrian doctrines. Zoroaster had affirmed that Ahura-Mazda, the God of Light and Goodness, was in conflict with the God Ahriman, the God of darkness and of evil, each seeking supremacy in the world and that man was the victim of this contest of power.

The gnostics were a group in the early period of Christianity, who sought God exclusively through knowledge. It was their contention that man could be brought closer to God through knowing and understanding His works and His manifestations, not merely by a blind or prejudiced faith. These gnostics be-

came the first Christian theologians. They were the first ones who sought to organize and establish certain doctrines which would constitute a system of knowledge, a philosophy of Christianity, if you wish. They, too, had a Christian cosmology. In their cosmology, they sought to *apologize* for the evil, material world. To them, the material world was the result of the blind, perverse nature of a demiurge or Satan. By this theory, they sought to account for the obvious sin and evil which appears in the world. How and where did this sin originate? It must originate out of the world was their reasoning. Consequently, they wanted to separate the world and all material things from those creations by the Supreme Being. From their further reasoning, God could not have designed and created the world from material things, or else how could you explain the evil which they thought to be inherent within it? So they apologized for the material world and its evil nature, by accrediting its creation to a demiurge. Christianity and many other religions, have associated sin with the flesh and with the body, because the desires and the appetites lead men to acts which are held to be the reverse of the urges of the moral self. So the somatic or physical self was thought to be created by the demiurge. Therefore, in many of these religions, including Christianity, man is obliged to find salvation in a freedom of the soul from the body, the latter being declared or recognized as corrupt.

(To be continued)



PROVERBS by William Blake

In seed time learn, in harvest teach, in winter enjoy.

A fool sees not the same tree that a wise man sees.

He whose face gives no light, shall never become a star.

The busy bee has no time for sorrow.

No bird soars too high if he soars with his own wings.

You never know what is enough unless you know what is more than enough.

When thou seest an Eagle, thou seest a portion of Genius: lift up thy head!

From *Poems and Prophecies*, E. P. Dutton & Co., Inc.

THOUGHT TRANSFERENCE

(Continued from Page 166)

path of their common interest, then we could lay the *phenomenon* to the cause of probability. Since, at times, they do not, there must be another reason for the coincident ideas. The fact that persons having certain common interests *do* more frequently have coincident ideas, goes further to support the theory of telepathy than to disprove it.

Another argument advanced to combat telepathy is that there are many *negative* results when positive results should occur. It is related that innumerable instances occur when it would be to the advantage of the individual to perceive the thoughts of another and when the sender is equally anxious for his thoughts to reach out, and yet, apparently there is no telepathic communication. However, again, such an argument is logically unsound. After all, if mental telepathy is possible, certain ideal or *preferred* conditions would need prevail if it is to occur. Such a dependency upon conditions is logical to expect. For analogy, most assuredly there are more persons who do *not* hear a radio program than those who do. That does not prove, however, that those who report that they receive the program are charlatans or suffering from illusions.

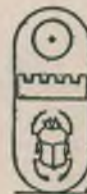
Still another negative argument used to explain away the phenomenon of mental telepathy, or telesthesia, is the one of *human coefficients*. These coefficients consist of a parallelism of common factors of knowledge. All normal persons perceive certain things nearly alike, and they acquire alike elementary knowledge. Thus, if you ask a person to draw simple symbols, most individuals will draw a circle, a triangle, a cross, a square, and the like. It is also contended that if they are asked to name a playing card, these human coefficients will cause them nearly always—in two or three tries—to name the same card. We may call this *preferential thinking*. In other words, we are all constituted so that we respond more or less the same way to certain conditions. Our minds prefer to follow these ordinary patterns of thought. The simpler the thought, the more prosaic, the more common it is to most people,

which, according to this theory, heightens the probability that more people will experience such thought simultaneously.

A Professor Coover, conducting experiments in telesthesia, found that the accuracy where the sender was not concentrating on a particular number was in the same percentage as when he was. To further explain, where the sender, unknown to the percipient, concentrated on a blank paper, the latter received a number just about as frequently as when one appeared on the paper. Thus, it was claimed, the percipient resorted to the factor of coefficients. He thought of the number more easily and it frequently came into his mind even though the sender was concentrating upon no number at all. Is it not possible, we ask, that this is *not* really due to the human coefficient, but rather that the sender had transferred, or communicated to the percipient a number from his subconscious mind, even though he was staring at a blank sheet of paper? All of these contentions to disprove mental telepathy, as we have set forth here, have been ineffectual; they appear more as attempts to bypass the real issue. Such is not worthy of the scientific attitude of mind.

How Thoughts Are Formed

Discounting any supernatural agency, are there any theories having a natural and physical basis which may be used to explain how telepathy may exist as a fact and not as an illusion? Generally, it has been conceded since the time of Aristotle that there are but five receptor (objective) senses. The so-called *sixth sense* was held to be a fantasy because it could not be clearly defined, and further, because no physical organ could be associated with it. In 1886 a *physiologist* named Bell, who with an associate discovered that motor and sensory nerves were separate, declared that there was a "muscular sense." This, he referred to as a sixth sense. He pointed out that touch includes pressure sensation as well as temperature and pain. The muscular sense, as we now know, aids visual perception. The movement of the muscles of the eyes aids in causing perception of distance, size and form. Psychology calls these *modal senses*. They are as-



sociated with the other five, yet are not distinctly of them.

Physiology, through its study of the nervous system, has gone still further in building a foundation on which can rest a rational theory of mental telepathy.

Let us digress for a moment to consider a rather popular theory of *thinking*. Neural (nerve) impulses from the receptors (sense organs) reach some area of the cortex (outer layer of the brain). Instead of their passing immediately to some motor organs (causing bodily movement), these impulses are shifted along association fibers to another cortical area. Series of impulses are set up that travel around within the cerebrum. In *simple* thinking, the impulses provide immediate connections between the afferent and efferent (incoming and outgoing) pathways. This results in simple reflexes. If, for example, I feel heat in my finger tips, I look for the source of the heat and I withdraw my hand. The directing of my sight to the cause of the pain and the movement of my hand constitute simple thinking.

In abstract, deep, or profound thought, when we are reasoning intently about something, such a process is infinitely more complicated. How this complex thinking, this combination of sensations and the changing of them into involved ideas, is accomplished is still a mystery, about which there is much speculation. "Complex brain mapping" is not yet possible, admits one psychologist. We only know that the peripheral organs (those of sight, hearing, etc.) and their functions are related to certain areas of the brain. The body itself aids in thinking. The sensations which we perceive from bodily changes, and the effects of environment upon them, give us much material out of which ideas are formed.

It has been said that "thinking is restrained speaking—a thought is a word or an act in a nascent state." This directly implies that thought is energy. An energy which must dissipate itself in *word* or in *act*. Thought as energy is kinetic; that is, it is moving. Something must come from it. Physiological experiments prove this principle. Action potentials have been set up in muscles corresponding to actual use of the arm

when the subject was merely asked to *imagine* bending his arm. The instrument registered a slight energy in the muscles when the subject *merely thought* of moving his arm.

Brain Waves

In recent years the electro-encephalograph has registered rhythms, or waves, of electrical discharges from the brain. For the experiment, electrodes are fastened to the frontal area of the head and to the occipital region (base of the skull). The brain cells, neurons, are infused with an energy which is definitely electrical. Thought varies their rhythmic waves. It is noticeable that the frequency of the waves and their amplitude, or intensity, becomes changed. The rhythm of the brain waves is disturbed when the subject, who is resting, is disturbed by sounds and lights, or when he becomes anxious or worried. Of particular importance is the fact that *intense* thought, such as doing a mathematical problem, causes a distinct change in the frequency and amplitude of the waves. Electro-encephalograms (charts) show that there is a difference between waves during sleep and the waking state. A researcher in experimental psychology has admitted with reference to these subjects, that "Here is a key, fashioned by psychology out of radio." We can interpret this to be an admission that thought energy may have, or can generate, in some way, high frequency waves which can, under favorable conditions, be transmitted, or emitted from the body, similar to hertzian or radio waves being emitted by a radio transmitter. This implies as well that a cerebral sensitivity may be had whereby the *thought waves* could be received by another mind. Such, of course, would not be transmitted ideas. They would, and could, only be impulses of *minute* energy and of a high frequency. These, in turn, would excite or stimulate certain extrasensory areas in the percipient's brain. To use a radio term, we would say that they would heterodyne on the current of the neurons in that area of the brain. This disturbance or change of neural energy within the brain would cause sensations, just as impulses coming through the objective receptor senses do. Then, these sensations would be perceived as ideas, or *thoughts*. How

would such ideas of minute energy be transmitted? In the same manner that other energies vibrate or are transmitted through so-called space, we would answer. As yet, these higher frequencies of the brain are not known. We can not investigate the manner, therefore, in which they are physically received. In fact, the known electrical energy of the brain cells is of a comparatively low frequency.

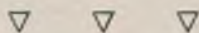
The esoteric contention is that when the thought wave is liberated from the mind, it is released into the Cosmic. The latter is an intermediary which offers the waves no resistance and consequently they need no great impetus of energy in order to be transmitted. If a thought is thus transmitted, it may be asked, why do not many other persons, instead of just the recipient, receive it? We venture this explanation: The ego, or self, of each person is distinctly different. The self is an aggregate of certain subliminal sensations of the whole being—like a combination of musical notes, or a distinct blending of colors. We might say that the self, to the individual, is the conscious rhythm of his being, the whole harmony of his entity. Any impingement, any slight disturbance of it is bound to cause a sensation which the individual will interpret as certain ideas or feelings related distinctly to himself. The self constitutes, we further add, the individual's realization of everything connected with his ego: his individuality, his hopes, ambitions, fears, name, and loves. A transmitted thought concerning a person will obviously embody some relationship to the self of that person. Thus the radiated thought wave would actuate more easily the mind of the one for whom it is intended and with whom there is a relationship.

The difficulty in thought transference, in my opinion, is not the lack of

the special sensitivity of the percipient, but rather the inability of the sender easily to free the thought from his own objective consciousness. In most instances, it has been found that telepathy has been more easily accomplished when it had the impetus of some intense emotional stimuli behind it. Under the influence of fright and surprise, or some tragic event, many persons have unconsciously transmitted thoughts at the time, which were received by persons having some relationship to them, or to the event. It would appear that to break through the confining influence of the objective consciousness there must be a *coordination* of a high emotional impetus and of the thought itself.

Psychology admits that telekinesis has been accomplished with a high degree of success when the subject was in a hypnotic state. This confirms the theory that the objective or conscious state of mind interferes with the transmission of thought, limiting it to the brain itself.

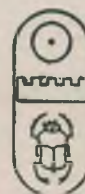
The Rosicrucians have long investigated the phenomenon of hyperesthesia and the projection of thought. They have developed a technique of *bypassing* the objective consciousness to accomplish the transmission of thought. Even with this technique, it is not easily accomplished by everyone. The emotional impetus of sincerity, devotion, and proper purpose are necessary. Above all, the Rosicrucians recognize the physical and the *natural* laws which underlie the *modus operandi* of the phenomenon. The Rosicrucians, together with orthodox science, oppose any supernatural element as being the cause of telesthesia. Man lives in a sea of energy; man is of that sea. Why should he doubt that he is played upon by it and that he, in turn, plays a part in it with his thoughts?



THE SEEDS OF NEW LIFE

Time is the greatest of all benefactors. It brings an end to all pain; it cancels all debts; it draws a curtain over all that is sordid and ugly; it wipes out all problems and failures; then from out its unfathomable depths new life springs from the seeds of every ideal and every good thought.

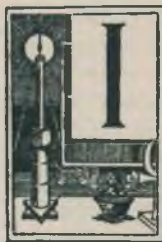
—Alice Stickles, F.R.C.





Temple Echoes

By PLATONICUS, F. R. C.



IT WAS Easter. Powerful radio preachers thundered forth their version of the Easter message, and in most churches throughout the land the resurrection of Christ was celebrated, traditionally on the third day following His presumed death upon the cross.

The substance of the orthodox message is that by His physical resurrection Jesus overcame death, pointing the way to eternal life for all those who accept Him and believe in Him. Furthermore, according to the doctrine of vicarious atonement, in dying upon the cross Jesus assumed the collective sins of humanity, and by this one great act of personal sacrifice atoned for them. Therefore, according to the logic of dogma, if we "accept" Jesus as our personal savior our sins are forgiven, and following death we too shall be resurrected, awaiting the Day of Judgment when Christ will come in glory, a second time, to claim His own and to judge the world in its last days.

As we sat in a modest, beautiful little church that Easter morning and listened to the sincere words of the minister, there came to mind the facts stated by Dr. H. Spencer Lewis in his remarkable book, *The Mystical Life of Jesus*. According to the records of the Essenes and the Great White Lodge, the events of the last days of Jesus' public mission were far different than most persons recognize.

In the first place—and this is startling to orthodox thinkers—*Jesus did not die upon the Cross!* He suffered and bled there, and yielded up something, but not life itself. He did relinquish the special afflatus or "Christus" which had come to Him at the time of His baptism in the River Jordan. Just as He was not born at the time of His baptism, so He did not die at the time of crucifixion.

According to Essene records, which were available to Dr. Lewis in the preparation of his book, a stay of execution came from Rome which permitted the loyal followers of Jesus to take Him from the cross. His unconscious body was carried into the nearby tomb of Josef of Arimathea, where He immediately received the restorative treatments of Essene healers. A violent storm arose, driving the Roman sentries to cover, and in the obscurity and confusion of the storm the Master was led away to the secret retreat atop Mt. Carmel. Many years later the Great Master actually relinquished His physical body in this same monastery of Mt. Carmel, which served during that period as the center of activities for the Great White Brotherhood in the Levant.

What an enormous difference these facts make in evaluating the Easter message! How tenuous and unsure are the foundations of religious orthodoxy! Believing that Jesus was resurrected *physically*, many persons plan for their own physical resurrection. Most churches insist upon burial rather than

cremation, so that the physical bodies may be restored more easily on Judgment Day!

As Dr. Lewis shows further in his companion volume, *The Secret Doctrines of Jesus*, the doctrines of reincarnation and Karma were very familiar to Jesus and His students, and among the wise peoples of the Orient of that day and this. In His private instructions to His inner group or congregation, Jesus taught the truths of rebirth and Cosmic compensation. As the last and greatest Avatar of the Great White Brotherhood, Jesus naturally would teach reincarnation—one of its central doctrines.

Truly, we can accept the emphasis of Easter, that death is unreal and no final barrier to mankind, but for assurance we need accept no unhistorical and fabricated tale of physical resurrection. We have all died many times before, and undoubtedly we shall again. The true guarantor of our personal and collective immortality is *the Mystical Christ Within*, as these columns have stated many times before. What endless errors arise from confusing the historical Jesus with the Mystical Christ Principle! Growth in Christ Consciousness is indeed the only salvation of mankind, the only way out of the innumerable evils and dangers which threaten us. The Mystical Christ in the collective heart of humanity is a Divine effulgence, the saving instrument of our eternal life and Oneness with God. Let each aspirant, therefore, resurrect this inner Principle within his own heart, and with its aid and comfort go forward along the road of true salvation.

Upon a careful consideration of these facts about the crucifixion, it is seen that the doctrine of vicarious atonement simply falls to the ground. There was no death upon the cross, hence no atonement for sins in that manner. Furthermore, the law of Karma insists that each of us is *morally self-responsible*, that we must atone for our own sins and errors of omission and commission. Karma, or divine compensation, is a great teacher; we learn through experience in this life, or in a succeeding one, that Love is the great law of life and that we must work out

the effects of all the causes which we have initiated. Our immortality is the same promise and hope as ever, but we must *earn and deserve* it by our own efforts and evolving consciousness—not through the sacrifices of others.

These thoughts, and their considerable ramifications, gave us the pleasures of a mystical Easter. We loved the inspiring music and appreciated the sincerity and fervor of the minister, but thanked the God of our Hearts inwardly for the truths that had come to us through AMORC—the greatest channel of today in the occidental world for the traditions of the Essenes and the Great White Lodge.

* * *

We are pleased to reprint in this column an excellent poem by Soror Rose J. Buonocore, Secretary of Hermes Lodge of AMORC in Los Angeles. This poem, entitled ONENESS, was first published in the April issue of *The Light of Hermes*, monthly Lodge publication.

*Happiness welling from complete
aloneness*

Brings forth dry sobs of joy

As divine Peace envelopes the Soul.

* * *

One of the most significant writings to appear in the *Rosicrucian Digest* in a long time was the Thought of the Month by our Imperator for April of this year, entitled "Today and Tomorrow." Every member should reread this article very carefully, to assess adequately its enormous implications.

In this luminous article our Imperator shows that instead of the coveted "One World" we now have two worlds or spheres—namely, the Soviet sphere and the American sphere. Moscow and Washington have become the two political poles of the terrestrial magnet, and the current political and diplomatic confusions stem from the tug-of-war between the two spheres.

Our Imperator is skeptical of the possibilities of welding the world together through *adhesion*, or the voluntary adhering of sovereign nations to each other in a firm and workable international organization. He suggests that the final One World can be obtained only through a *cohesive unity*, brought



about when one sphere swallows up the other and reigns supreme politically throughout the earth.

The Emperor is pessimistic in considering the possibility of lasting peace. The moral depravity of the greater part of mankind is so pronounced that one can hardly hope for a voluntary decision to abstain from using the terrible new weapons of science in terrific mutual destruction. The current modes of national and international morality make World War III practically inevitable.

Let us go all the way in thought with the Emperor. In this terrible and, probably, last war a great part of what we term modern civilization will be destroyed. Not all of us will be among the survivors. What, then, shall we do now? Shall we fly to pieces in panic and awful futility?

We have no reasonable choice but to continue the upward path we are now travelling. Everything that we build within is for all time. If we do not survive the holocaust physically there is no final concern, for we have died before in other bodies and lived again to continue the evolution of soul-personality! If we are privileged to survive, our foremost duty will be to cherish the Light of mystical knowledge and to endeavor to reconstruct human society on the basis of sound philosophical principles. It is because those principles are now so flaunted and ignored that collective humanity is in such a sorry plight.

The conscious realization of Divine Wisdom is the most important mission of mankind. Civilizations, wars, plagues, and all manner of evil may come and go, but God remains forever, and man is here to learn more of the divinity in nature and in his own being. The mystic is able to reach the perspective of centuries, to see an entire historical epoch as the twinkling of an eye in the ultimate Cosmic Plan.

Every great crisis, like the present and future ones, should redouble our interest in and reliance upon the higher principles of life. The burden of the Cross is great and its anguish keen. Every initiate must bear well his Cross, that he may know the Rose and sense its sweet unfoldment. Our tribulations

are part of the price of wisdom, whose rewards are incalculable and reach forward into eternity.

* * *

BOOK REVIEW: *Looking Backward*, by Edward Bellamy, like the *Republic* of Plato, is a monumental work in idealistic social thought. Dr. H. Spencer Lewis, writing several years ago in the *Rosicrucian Forum*, spoke of Bellamy's opus as one of the most authentic social prophecies ever written about America.

Bellamy wrote from the perspective of a former Christian minister, and tried to conceptualize an America in which the ethics of Jesus might find social and political expression. He noted the powerful trend toward bigness, the rise of great corporations with their interlocking mechanisms of control. *Looking Backward* envisions and partly outlines an America of the year 2000 A.D. in which the great industries and corporations come under public control and management, in the interest of all the people.

The society envisioned by Edward Bellamy stresses the equality before the law of its citizens. Each adult citizen receives a basic yearly income which well provides the necessities and many of the luxuries of life. The years of growth until the age of 21 are spent in public education; from 21 to 45 the citizen is devoted to national service, in that craft or profession to which he is best suited by nature and proven ability. The years after 45 are given to cultural education, spiritual unfoldment, and the improvement of arts and civilization.

The two focal points of controversy of our era—politics and religion—no longer exist under the same forms in the year 2000. Orthodox religion has largely died out, through want of believers! To a considerable degree, religion is the common life, broadly infused with spiritual values. Political bickering has disappeared, along with an evil money-and-profit system.

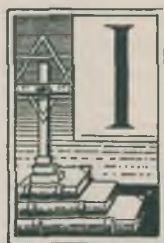
From our limited vantage point in 1946, we look upon Bellamy's America in the twenty-first century as largely a Utopian dream. Bellamy, we say, lived before the atomic bomb and any

(Continued on Page 183)



Auras and Crime Detection

By DR. H. SPENCER LEWIS, F. R. C.
(From *Rosicrucian Digest*, March, 1938)



THINK that one of the most interesting facts brought to our attention is that which reveals that science, or one branch of science at least, is ready to give considerable credence to one of the claims held by mystics and mystic philosophers for many years.

Until the AMORC in America proceeded in a very scientific way to prove and demonstrate that human bodies had auras of various colors which could be made visible, and of such magnetic or electric quality as could be measured, science in general and many of the specific branches of science looked upon the existence of human auras as something not only mystical but quite mythical, and the subject was considered taboo at the round table of scientists anywhere. In fact, the mystic and mystical philosopher found himself in an embarrassing position whenever he ventured to suggest that human beings had auras which could be detected or measured, or defined or registered.

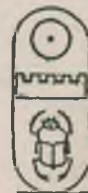
There was a casual admission on the part of some branches of applied science that there was a radiation or an emanation from the human body, most likely in the form of heat waves, that could be detected by some devices or occasionally sensed even by the human consciousness of another person. It was also recognized that the human being left a telltale impression of some intangible something in his trails through the woods, and on grounds and in build-

ings, through the detection of which some animals, especially supersensitive dogs, could trace the movements of individuals. But beyond these casual admissions, science was indeed reluctant to admit that there was anything of a supernormal or spiritual or ethereal nature surrounding the human body, or emanating from it, which was as distinctive in each individual case as the voice of the individual or the facial expression and appearance of an individual.

Not long ago in *The Rosicrucian Forum* I discussed the fact that some of us here at Headquarters could detect through our fingers, or through the aura that surrounded our fingers, the vibrations of some energy or of some electrical or magnetic quality that remained on the paper and envelopes of communications sent to us by our members. I stated that this was detectable in a large proportion of the letters we receive . . . We have constructed and created scientific instruments in our scientific laboratories here which would measure either the quality or the polarity or the strength or nature of the vibrations emanating from human bodies, and the impress of these vibrations even when made upon pieces of paper, handkerchiefs, jewelry, and other articles that had been in close contact with some individuals for a time.

Some time ago we read in a magazine called *MacLeans**, a magazine of very high standing and which is not

*MacLean-Hunter Publishing Co., Ltd., Toronto 2, Ontario, Canada.



given to exploiting the foibles and fancies of daytime dreamers, an article by Charles Lugin Shaw dealing with the detection of criminals. In this article he revealed how science is using some psychological principles and scientific procedures to aid the criminologists in their analytical studies. He quoted John F. C. B. Vance, who has built up and maintained a reputation on the Pacific Coast as the very nemesis of organized crime. In fact, his application of scientific principles to crime detection and the detection of criminals has gained for him an international reputation. He is not the type of detective who goes out and hunts for his man. He remains hidden and secluded in his laboratory, and there, with the use of psychological and scientific principles and methods, he discovers his criminal and classifies him and establishes his identity beyond any doubt, and his associates merely go out and bring in the man who has been thus discovered in the laboratory.

Mr. Vance states that the one new procedure which is destined to revolutionize all of the methods of the detection of criminals, even superseding or becoming of greater value than the examination of fingerprints or gun prints or bloodstains, is the careful study and analysis of the impressions of the human aura that are left on record somewhere and in some manner in every criminal case. Mr. Vance says that the distinctive human aura, in other words, the very distinct and different aura of every human individual, composed of an undefinable substance, is communicated to every object touched by or approached by every individual. In case of detection by fingerprints, the criminal must actually touch some object and touch it carefully, deliberately, although possibly unwittingly or unknowingly, in order that there may be left a traceable and definite imprint. In the case of the human aura, however, the individual need not actually touch a thing or be in contact with it in order to leave some impression, some registration of his aura upon one or more objects in a room.

Mr. Vance says that he does not attempt to explain, as yet, what he believes to be the cause or the reason for

this strange aura that surrounds and emanates from every human being. He says it may be the same substance or the same something that provides the scent for bloodhounds and which has always been too elusive for scientific analysis—except that the American Indians did learn of a way by which to detect this strange registration of the human radiation, but even they did not attempt to study the cause or the reason. Mr. Vance says that chemical tests made in his laboratory and other laboratories have encouraged experts to believe that every individual has a very distinct aura, and that the big problem now is to invent various scientific devices for detecting these auras, registering them, and classifying them.

He admits that great progress has been made in this regard and, of course, reluctantly reveals only a few facts concerning what is going on in his laboratory and similar laboratories. But Mr. Shaw, quoting Mr. Vance, states that the time may not be far distant when the detective or criminologist will go to the place of a crime with some sort of machine or device, and with it be able to detect and register the radiations of a human aura that have been left in the room or on objects in the room, and by means of these registrations be able to definitely classify and even distinguish the nature, character, personality, and appearance of the individual being sought.

The important thing to all of us is not that as new devices are being invented for the commission of crime or the commission of injury and destruction, such as new guns, silent pistols, explosive devices, poison gases, and other elements that are useful to criminals, so the detection of crime has evolved and progressed until the criminal finds it more difficult to match his wits and his ability against the scientific devices and against the police facilities such as the radio, the prowler cars, the signal system, and similar modern creations. The really important thing to all of us is that at last another one of the basic contentions and basic beliefs of the mystic philosophers of old and of the present time is receiving some scientific recognition and relieving the mystical philosopher and student of mysti-

cism of the expense and tedious labor of devising ways and means to prove and demonstrate his contentions.

Radio, television, and many other electrical devices have amply proved and demonstrated in recent years many of the principles held by mystic philosophers in their teachings for several centuries, and yet which were difficult to prove or demonstrate otherwise except in very expensively equipped laboratories. Science has recently proved that thoughts produce electrical or some other form of energetic radiations from the brain and nervous system and that these can be measured and registered. Mystical philosophers for years claimed that this was so, and in their mystical practices and in the privacy of their sanctums they were able to prove to themselves and to others that concentrated thought energy did radiate beyond the limits of the flesh of the human body although science considered this as another one of the mythical theories of the mystics.

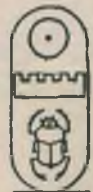
For years science has contended that the moon had little or no effect upon anything on this earth except to influence the bulk or mass of bodies of water and thus cause tides. The contentions of the mystic philosophers regarding the moon's influence upon all living things and upon magnetic and electrical circuits on the earth and through the earth were considered absurdities by science even though thousands of individuals, including those who knew nothing of mystical principles, demonstrated to their entire satisfaction that the moon's phases did have an effect upon planting, growing, and reaping of all forms of plant life and upon the development of animal life beginning with the embryo. The mystics also claimed that the phases of the moon had something to do with the periodic changes in the emotional reactions and mental reasoning of persons of unbalanced or unsound mind, and that the ancients were right in their beliefs in that regard, and therefore called such persons "lunatics" as being victims of the influence of luna. In recent years the mystics have proved that the development of diseases, the progress toward a crisis and the relapse therefrom were in cycles rhythmic with the moon's phases.

Years ago we proved here at Rosicrucian Park, by the astonishing development of large plots of grass and shrubbery of all kinds, that if the planting was done at the proper phase of the moon, the growth and development would be rapid and luxurious, while if the same seed and the same process were used at the wrong phase of the moon, the growth and development were meager indeed. These experiments and the results therefrom have aroused considerable attention in this part of California.

We have installed in our planetarium a large and extremely sensitive seismograph, identical with those that are located in the government observatories and capable of registering the slightest temblors or undulations of the earth, of its surface or interior for hundreds or thousands of miles in distance. After a few days' study of the recordings on this instrument, we found that the phases of the moon did have some bearing upon the peculiar effects on the earth that were registered upon these seismograph charts, and in consultation with an excellent expert in this subject, we found that he, too, had noted over a course of years peculiar conditions in the weather and in the interior and surface effects of the earth that were coincident with certain periodic changes of the moon.

On the other hand, we have demonstrated throughout America, in its principal cities to a great number of large audiences, our own wonderful Cosmic-ray machine, the first of its kind ever made and demonstrated, which made visible and made audible the effects of rays of energy from Cosmic space that came toward this earth and affected it, and other rays or waves of electric energy which passed through the earth and over the surface of the earth. But now we find, with the operation of this Cosmic ray instrument and the seismograph in the same building, that certain Cosmic rays of certain strengths and quality which register on the Cosmic Ray machine do cause certain forms of registration on the seismograph charts. . . .

Thus Rosicrucian research workers and students are not mere dreamers and impractical theorists.



Practically every fundamental principle of a mystical, psychic, and spiritual nature contained in our monographs and teachings has been tested and demonstrated on scientific instruments manufactured or assembled here in our laboratories. And we find that our members generally, or a very large proportion, are more interested in the scientific analysis of the mystical princi-

ples of life than in the purely theoretical or the purely religious. In fact, our more advanced members realize more and more each day that fundamental religious principles and fundamental scientific principles are so closely related that they are not incompatible, let alone opposing, as has been believed in recent years.



The Martyrdom of Francis Bacon

By ALFRED DODD

Rider & Co., London, 1946, 21/—[\$4.20, postage extra]



HIS volume, as Mr. Dodd wrote of an earlier one on another phase of the same subject, "Must be taken to be a payment on account of a truth": the truth being the complete setting forth of Francis Bacon as the greatest Englishman of all time and the Architect of the New Age.

This writer recalls that as an impressionable adolescent he read that Francis Bacon had been charged with accepting bribes; but that he had defended himself by saying that although gifts from both litigants in a suit had been accepted, his decision had remained unbiased. Such information, and Mr. Dodd shows it to be the grossest misinformation, is doubtless still the fare of those who are passed through our school systems. It is one more example of Napoleon's famous remark: "What is history but a fable agreed upon?"

Because the writings of Mr. Dodd are variations on one theme does not by

any means imply that he leaves the factual or realistic elements out of his books and deals only in maudlin twaddle. Thus, his books do not plead for attention; they demand it.

Of all who in the past fifty years or so have written in defense of Francis Bacon, Dodd is the most deadly, for he is armed with fact. As undaunted as David with his shepherd's sling, he has as confidently come forth to battle with Goliath. He is sure and fearless as he faces the boastful giant of apathy, indifference, accepted opinion, prejudice, and misinformation.

Each in turn, to use an extremely homely but apt description, is "knocked into a peak and the peak knocked off." However much he may love Bacon, he loves truth more, and never deserts his meticulous and painstaking accumulation and presentation of fact. So completely has he exposed the frailty and prejudice of those who heretofore have been adjudged careful scholars and Shakespearean authorities that they of necessity must hereafter be set down as

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1946*

shaken reeds in whom no trust can be placed. And if in the future anyone dare to refer to what Macaulay or Campbell or Abbott or Dean Church had to say of Bacon's supposed guilt, it will be at the risk of branding himself as vicious, partisan, and prejudiced as the man he quotes.

Mr. Dodd's scholarship is of a kind such as has been rarely seen for many a long day; the kind which does not accept or quote as true what some so-called authority has written: He goes to authentic documents and sources for his facts, and lets the would-be scholars fall where they may. A more closely reasoned or carefully documented exposition of fact would be hard to find, unless one were to name another of Mr. Dodd's books.

What, then, is Mr. Dodd's thesis in *The Martyrdom of Francis Bacon*? It is that Francis Bacon's impeachment was not only the travesty of justice but also the sacrifice of an innocent and good man to save a clique of worthless and unprincipled ones. The whole case is minutely examined against the background of the times; the motives and methods of the principals laid bare; the proceedings set forth in detail, and the

whole carefully reviewed and re-evaluated in the light of contemporary documentary evidence. Nothing seems omitted in this amazing study. All sorts of records and documents are probed and forced to yield up evidence.

The conclusion reached is that Francis Bacon's fall was due to his virtue rather than because of any vice. It avails nothing to say that such could not have been the case: Mr. Dodd's proof is irrefragable. One cannot adequately establish Mr. Dodd's thoroughness and forthrightness in dealing with such a confused and contradictory mass of material without extensive quotation from the book itself. After all, nothing is to be gained by encouraging readers of a review in the belief that they have read the book; nor will it serve truth in the least to have their passive approbation.

Here is a book which is a challenge: It irrevocably scraps most of what has passed as the true history of Elizabethan England and sets forth in unparalleled fashion the nobility of one man, Francis Bacon. It is one of those books which in Bacon's own words will deserve to be well chewed and thoroughly digested. —T



TEMPLE ECHOES

(Continued from Page 178)

of the three World Wars! Furthermore, he brushes aside too easily the "adversary" in human nature, the evil and selfish impulses which actuate mankind so generally.

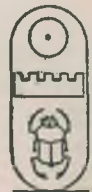
Perhaps the terror of World War III and its decimation of the earth's population will clear the ground for a national and international society along the lines envisioned by Edward Bel-

lamy. Surely in such a civilization mystical principles and esoteric wisdom would find supreme expression!

Let us hope that *Looking Backward* was more than a dream, and that through a gifted writer the Cosmic revealed to later readers some intimations of a society whose basic institutions and purposes would conform with the highest ideals knowable to humanity.

A Sample FORUM

Here is an opportunity for every member who is not a subscriber to *The Rosicrucian Forum* to examine a sample copy. We have on hand a number of extra copies of the December, 1945, issue. It contains many interesting articles, including "Does the Cosmic Decree Transition?" "The Mystery of the Divining Rod," and "Should Capital Punishment be Abolished?" Your copy will be sent by the Rosicrucian Supply Bureau, San Jose, California, postpaid, for only 25c. (For active members only.)



TEMPLES OF THE STARS

(Continued from Page 169)

Overhead in the Temple Chapel is the figure of the sky goddess *Nut*, making an arch of heaven with her body covering the whole space. Goddess *Nut* stands in water and is clothed in water. From her there issue both the sun and the moon. On the walls of the Temple we see the goddess *Hathor* represented in hieroglyphics. She is also symbolized as a figure of a hawk within a square, denoting *Horus* the Sun-god in his abode. *Hathor* was the receiver of the setting sun, *Horus*—harboring him during the night and restoring him in the morning as the young *Horus*. To the Egyptians, she represented all that was good and beautiful.

The elaborate ceiling decoration of the *Hathor* Temple is entirely astronomical. This is the square *Zodiac* of *Dendera* pictorializing star boats, decan stars, phases of the moon, and a scene showing the sun shining on the Temple. The signs of the *Zodiac*, such as the Fish, Ram, Bull, and Twins, are outstanding along with mythological processions of personages representing constellations. This *Zodiac* definitely associates Egyptian mythology with astronomy.

In the middle section of the square is portrayed the sun's course in different parts of the day and of the year. Twelve positions of the sun are represented by twelve boats of *Horus*.

The signs of the *Zodiac* are perhaps the oldest of all symbols. On a Babylonian boundary stone, erected during the time of *Nebuchadnezzar*, are found carved representations of the constellations of the *Zodiac* with symbols of the planets, sun, and moon. The stone appears to be a dedication or convocation to heavenly deities. Throughout the world in such countries as China, India, Mexico, and Yucatan, have been found ancient circular *Zodiacs* as ornately and precisely finished as those in the *Osiris* Temple of *Dendera*. The *Osiris* Temple is found on the roof of the Temple of *Hathor* and may be reached by two stairways. There we find the only known circular Egyptian *Zodiac*. In this Temple of *Osiris* we find this *Zodiac* as a design on the ceiling showing the signs of the *Zodiac* and some of the

circumpolar constellations. Here we see a cow in a boat, representing *Hathor* and *Horus*; *Orion* the Hunter is also depicted. In the center of the *Zodiac* we have a jackal which represents *Ursa Minor*; near it is a hippopotamus, representing what is now called the constellation of *Draco*.

Again we have the *Ox Thigh*, now called *Ursa Major*, or Big Dipper. It is thought that when *Dendera* was built, nearly 7000 years ago, it was oriented to the star *Dubhe* in this northern constellation. Hundreds of years later when *Dendera* was restored, its amplitude, which was still towards the north-east, was directed to the star *Thuban* in the constellation of the hippopotamus or *Draco*, the hippopotamus being one of the venerated gods in Egypt and having been preceded by the crocodile. The orientation was suitable because of the polar precession of these constellations, and as *Dubhe* moved out of line with *Dendera*, *Thuban* gradually took its place.

The thirty-six figures do not compose a true *Zodiac*, but rather a planisphere or sky map of the northern hemisphere. The *Lion* is shown with prominence as are the Bull, Pisces, Crab, Capricorn, Aquarius, the Ram, Virgo, Libra, the Twins of Gemini, the Scorpion, and other constellations, thus showing that we identify the same constellations with the same characters and names as did the ancient Egyptians.

A thing of beauty and of particular interest is a human form carved in relief in the ceiling beside the circular *Zodiac*. It is a huge unadorned female figure representing the goddess *Nut* of the heavens. This justifies the contention that the Egyptians always exhibited their finest works of art in their Temples.

On the walls of the *Hathor* Temple is the surveyor's description of laying the foundation, "The living God nourished by the sublime goddess in the Temple stretches the rope with joy. With his glance toward the middle of the *Ox Thigh* he establishes the Temple house of the mistress of *Dendera*."

A point of interest is the fact that the Temple of *Mut* at Thebes was oriented to *Dubhe* and *Draco*, as was the *Hathor*

Temple. Within the brick wall-enclosure of Hathor Temple is the smaller Temple of Isis, the latter being built at right angles to Hathor and oriented to Sirius, the bright blue, blazing star seen in the southeast. Sirius, long called the Dog Star, was consecrated in Egypt to Anubis who was the god of the dead and was symbolized as having a dog's head. Isis Temple was one of seven oriented to Sirius.

Because it is oriented to stars in the circumpolar precessions, the Hathor Temple of Dendera will continue to serve its original purpose as future centuries become the present, and pass on into the limbo of time; even though no idol-worshipping Egyptians will stand in the axis of the Temple to watch Polaris, the present star lighting the Temple, move out of focus, and be followed by Gamma, Deneb, and Vega. It will be 22,760 years hence before the light of Thuban will again be shining down on the axis of Hathor.

As years rolled into centuries and the original peoples of the Nile lived and passed on, never having reached recorded history, and were succeeded by thousands of generations leaving their works in stone, who knows how many Egyptians have stood in the darkness of the Dendera Temple waiting for the first gleam of a star in the north to penetrate the awe-laden silence of the Temple and reveal the splendor of the figure of the goddess of Hathor in a niche in the far end of the sanctuary, while the impressively robed priests chanted in low tones and moved about in performance of their ritualistic duties. Not to them is it known that the little statue in the sanctuary has long since disappeared and that the goddess has been proved to have but feet of clay.

The New Rosicrucian Temple

We have elaborated at length on the beautiful Temple at Dendera, because it gives us a historical background for the new Supreme Temple to be built at Rosicrucian Park this year. All Rosicrucians will be interested in knowing that the new Temple will be a modified exterior replica of the Hathor Temple just described. Fronted with majestic columns and elaborately decorated with

colorful figures and designs of representative Egyptian art, this splendid Temple will be oriented to the south-east. The bright blue star *Sirius* may light the Rosicrucian Temple portals as it did those of Dendera so long ago.

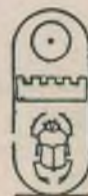
One of the Dendera Zodiacs will be reproduced within the Rosicrucian Supreme Temple, so that members may have an appreciation of the original Zodiac and the astronomical knowledge of the early Egyptians at Dendera. Further mention of the interior appointments of the Supreme Temple will be made at another time.

The Egyptian architecture of this structure will blend in with the oriental designs of all of the other wonderful buildings surrounded by green lawns at Rosicrucian Park. Very likely, visitors will see lofty, graceful palms standing as guardians of the Supreme Temple amid luxurious plants of tropic climes and blooming lotus flowers, as did the devotees of the Hathor Temple.

Hundreds of Rosicrucians will be seated at one time in the 183-foot long Temple as they come to participate in the convocation devotionals of dissemination and perpetuation of truth and the laws of the Cosmic. In the profound sanctity of this great Temple, there will not be an idol of a goddess foisted upon the people by Egyptian priests. There will be, however, a condition where the presence of God or the Cosmic forces may be invoked; such will not be invoked by magical rites, but by the sincere devotion of the individual in the Temple and the domination of the spiritual self.

Since time immemorial, the flickering lights called *stars* have sent the challenge to man to understand himself and the universe. The celestial lamps have ever lighted the path of life for man. Perhaps with interest born anew, the silent stars will become for mankind something more than far away points of light. Perhaps, unlike the Egyptians assembled in the Hathor Temple of Dendera, we may see in the stately processions of lighted tapers, being borne across the firmament, a new light which will sustain and endow all with understandable guidance and direction.

THE END





Earthquakes and Nervous Responses



THAT sound and color, as well as vibratory effects on psychic centers, are characteristics of the nature of earthquakes is evidenced by reports received in response to an article entitled "Psychic Effect of Earthquakes,"

which appeared in the August-September, 1945, issue of the *Rosicrucian Digest*. The following information has been compiled from letters describing earthquake experiences in different sections of the world, including Australia, India, New Zealand, Panama, Palestine, Jamaica, besides various parts of the United States and Canada.

An outstanding feature in which a number of the letters concurred was that there often is a noticeable exhilarating effect upon the nervous system. Those who mentioned fear said that they were both "terrified and thrilled"; but most of the writers felt that there was no fear because there was no time for it. The indications also were that the thinking processes became inhibited or spellbound during the earthquake experiences.

"I was in bed under a doctor's care," wrote one person, "but in spite of the fact that the doctor considered me as being on the verge of a nervous breakdown . . . the physical sensation was rather exhilarating, giving me something of a 'lift.' I have felt this to a lesser or greater degree in such experiences since then. . . . The purely personal psychological reaction of such an experience, I can honestly say, is ex-

hilarating and helpful, since it enables me to be calm and at the same time alert . . . which condition seems to help others around me by means of its vibratory transmission to them."

Although some reported a state of nausea and dizziness as a reaction to a shakeup, others specified no discomfort, or any reaction in particular. Some of the reports described a quivering, or vibratory sensation in the region of the solar plexus, a well-recognized psychic center, and in connection with this a state of stillness and expectancy many hours prior to the event.

The impressions were sufficiently powerful became vividly and indelibly a part of the consciousness, and although years may have passed the incident may be recalled in all its minute details as if it had just recently happened. To substantiate this remark, we quote parts of a letter received from Australia and reporting on an experience in Calcutta, which took place in 1897, or fifty years ago:

"I was sitting and reading a paper which I had received from London and was leaning back on my chair which was balancing on the hind legs. I had been out to a cotton mill to test its electrical installation that morning and was feeling somewhat tired as it had been hot and muggy. The rains (monsoon) were due to arrive that day and as I drove back from the mill it started to rain lightly, but as the clouds were heavy I thought to myself 'thank goodness the rains have broken at last.' It had been a trying June. . . ."

After he realized that an earthquake had tipped his chair, the writer further states: "I seized my topee and rushed out without my coat, which was on the bed. As I went through the door a picture hanging above the door fell on my left shoulder as I turned toward the staircase."

Many of our readers may be interested in a recollection of the San Francisco earthquake of the year 1906, which is recorded among the world's great earthquakes. This phenomenal occurrence is related by an eyewitness who at that time lived in a lumber camp in northern California:

"... the earth was moving in great ocean waves as high as a one and one-half story house. The waves were rolling just the same as on the ocean. It was while witnessing this terrible unbelievable sight that we also saw the tips of the tall pine and fir trees touch the ground. This is how the performance was made possible: as a wave passed under a tree that tree would ride the wave in contour and when a tree was on the side of the wave, either one side or the other, the tree would be lying horizontal to the earth and the treetop would touch the wave coming behind or the one just ahead of the wave on which the tree was riding, depending on which side of the wave the tree was."

Almost as spectacular is a phenomenon reported from "New Zealand's Wonderland and Thermal Region," where geysers appear and disappear and one may suddenly spring up even "in the middle of a city street."

"I have known as many as twenty-four separate quakes within a 24-hour period..." states one writer. Amid such frequency, many specific experiences accumulate, and we quote further:

"In our family of six only my father and I are sensitive to the unusual conditions which surround us. . . . Father and I would inform the others of a pending series of earthquakes to be expected within a few hours. Our experiences were identical, but none of the others (members of the family) noticed the unusual; however our predictions were so accurate that our warnings were never disregarded and the neigh-

bors would also be warned a few hours in advance." These observations were made from the seeing or sensing of a "steel-grey" color and of an underlying "dead stillness."

In the interest of forewarnings or precognition, several writers narrated their dreams of earthquakes as authentic evidence. The actual shocks sometimes took place many hours as well as miles distant from the dreamer.

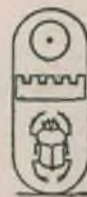
Others narrated premonitions of coming disaster, received even while awake. Here is one:

"My husband and I had been in Oakland for a visit. We decided to leave quite early one morning and drive to Los Angeles. When we arrived in Santa Barbara my husband felt rather tired of driving. So we decided to stay overnight at the Arlington Hotel. We were assigned a corner room. Then we freshened up and went to the dining room for dinner. Suddenly, I started to shiver, not from cold because it was very warm that evening, but I felt awfully uneasy as though something would fall down on me. My husband noticed my uneasiness and asked, 'What is the matter? Don't you feel well?'"

This woman then answered her husband that she had a peculiar feeling as though the whole hotel might fall down on her, but he laughed it off, she reports, with the statement that she was tired and needed rest. However, this did not quiet her:

"After we finished our dinner and were resting on a spacious veranda, I kept on feeling more and more uneasy and finally I told my husband, 'Please, dear, let us get out of here; I simply cannot stand it any longer. Let us drive to Los Angeles; it is not late and the evening is so beautiful.' 'What about the room we have engaged?' was his answer.

"I replied that it didn't matter if we had ten rooms engaged that I simply would not stay overnight. My husband realized that it was something unusual that affected me. He cancelled our room and we left for Los Angeles. It took me a long time to get over that horrid feeling that something was coming down on me, and before I was released from that psychic effect my body shook violently.



"In the morning at twenty minutes before seven o'clock, June 29, 1925, the Arlington Hotel was demolished by an earthquake and so was the very room we would have been in had we remained overnight. A lady who was occupying a suite in that same tower was killed outright when the entire tower crumbled by the weight of a water reservoir which was situated on top."

A rather uncanny demonstration of forewarning was that of being awakened from sleep by a loud knock, or knocking at the door, and finding no one present. This was reported by more than one person. The incident would occur in sufficient time to allow the individual to dress before the manifestation of the quake.

A number of persons reported that as to earthquake characteristics which were seen, heard, or felt, not everybody present would be conscious of them; this applies also to colors. Some of those who have the ability to see colors as caused by the natural magnetic vibrations, have difficulty in describing them. They may be seen several hours in advance or at the exact time of the shakeup. The color has been called bluish-purple, steel-grey, steel-blue, or metallic. It has also been referred to as a rainbow-colored vapor rising from the earth during the shocks.

The noise of an approaching earthquake, too, called forth a variety of

phrases from various persons: It is a loud rumble, noise, or roar; it sounds like thunder, like a four-motored plane, like an explosion, or like a strange wind plowing through dead leaves; or it is felt rather than heard, and it is not heard by everybody.

That animals are not immune to these effects was also an observation. For hours, prior to a shakeup, horses had refused to go into barns, dogs whined if placed under cover; in other words, instinctively animals wish to stay outdoors, in preparation for a temblor. Birds do not sing and insects remain silent, perhaps for many hours in advance.

The information, or summary, presented here is not meant to be a final conclusion, definitely applicable to man and his universe. The impressions received are individual interpretations of effects as registered on the consciousness of certain persons during earthquake experiences. They vary just as the comprehension and the glandular and nervous setup of the people themselves vary. Since each person is his own laboratory, there is sufficient interest created as to how he concurs or differs with another person in similar situations. This study is a further challenge to the admonishment "Know thyself."

—FRANCES VEJTASA, *Editor*



"Take away my reason for living, and you may as well take my life, for the latter is worthless without the former."—*Validivar*

ARE YOU A PARENT?

Your children are what you make them! Heredity plays a great part in your child's life—but not as great as *environment*. Character is the sum total of habits. It is the result of daily reactions to the stimulations of one's surroundings—from things *said* and *done*. If you neglect to establish good habits for your children you will mold them into a form from which they may never escape. What are the subtle suggestions which create lasting and beneficial impressions on the formative mind of the child? Which are the ones that should be avoided? Can you afford not to know these things?



Perhaps you are an expectant parent. Do you realize that there are things you can do and *think* that may have a beneficial influence upon your prospective child? Learn the facts about *prenatal influence*. Write the Child Culture Institute, Rosicrucian Park, San Jose, California, for their interesting free booklet of explanation. Address a letter of request today.

**The
Rosicrucian
Digest
June
1946**



SANCTUM MUSINGS

MAN'S STEWARDSHIP

By THOR KIIMALEHTO, Sovereign Grand Master



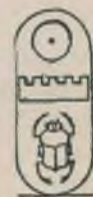
THE chaos in the world today is only apparent. In actuality, law reigns supreme. Law is universal and unchanging. Of course, I refer to divine law. It is true that dominion over the earth was given to man, and as a result the world is what man's mind has created throughout the ages. Man-made law may be compared to rules and regulations. They are similar to the traffic regulations that are supposed to make life less difficult on this planet. Laws that man makes, man can break; but divine laws man can not break.

Divine law is of a wholly different nature. It functions on every plane, physical, emotional, mental, and spiritual. Nothing that exists is exempt from its control. Because divine law is unchangeable it makes life on our planet predictable and dependable. For example, we can work out a calendar for many years in advance. We can predict comets and eclipses. We can build skyscrapers and airplanes and bridges. We can express in mathematical formulas the constitution of the various elements. Were the laws upon which this universe was founded not absolutely dependable, none of these achievements would be possible. No formula of science or mathematics would work a second time. An experiment basically ac-

curate can be performed innumerable times with invariably the same result.

The fact that divine law is immutable does not mean that we are to fear it. It means that we must make the effort to study it, to know as much of it as is possible, and to guide our lives thereby for our good and our protection. In this universe, benefit is derived from knowledge; control and power come from knowledge.

Dynamite is a dangerous substance for a careless, uninformed individual to handle; yet knowledge has transformed dynamite into an indispensable requirement for building purposes and coal production. Electricity, too, can prove dangerous to the average uninformed individual, and yet no one needs to be reminded of the blessings of electricity. Knowledge of the laws of electricity has made possible its control and utilization for a large number of modern inventions. Electricity, as well as dynamite, has always existed in the universe. We, however, did not have the necessary knowledge to control these elements until in very recent times. The atomic energy, which now is receiving so much attention from our scientists, has also existed from the beginning of time, but still there is a greater energy with far more revolutionary power than dynamite, electricity, and atomic force which are available to man. This energy is the Mind of God and Man—the Cosmic energy.



Divine law is unfailing in its manifestation. We, however, do not know all the factors involved. Besides, our knowledge of divine law is limited. We are still babes in the woods. We know, for example, that love is the greatest power in the universe. We know that love is always a basic principle in the universe. Infraction of the law of love always brings a reaction. All forms of cruelty are the worst infraction of this great universal principle. However, in any particular instance, we do not know all the modifying factors involved. While the relationship between cause and effect may appear to be retribution from one point of view, it is merely the law of consequences from a natural, scientific point of view.

The average individual who refuses to believe in the immutability of divine law, or refuses to believe in the existence of divine law altogether, must learn through bitter experience. He may even have to learn through frustration, loss, pain, and agony. Such a person is tossed hither and yon on the sea of life. He is like a ship without a rudder and compass. To such an individual, life seems unplanned and meaningless. Accident, chance, and fate seem to have the control.

He who has learned to accept the fact of divine law can begin to control his life. At least he is able to understand its vicissitudes. He can study the divine law, and every bit of knowledge that he gains gives him so much more control over events. With the utmost confidence he can cast his bread upon the waters. He can work at his character, knowing that what he attains is a permanent possession. He can keep on increasing his knowledge knowing that not one useful fact will ever be lost. He can throw all his strength into some great cause, knowing that not one particle of his effort is really lost. Whatever loss there is, is only apparent. Every rivulet adds to the flowing tide, and one day a torrent rushes down the mountainside, a veritable Niagara, ready to be harnessed to do the nation's work.

The student of divine law is no longer deflected by the irrelevant, the superficial, the temporary circumstances, or events. For example, the man who *knows* refuses to eat food the taste of

which he likes but which gives no nourishment and in the course of time would actually injure him. He is not led astray by the fact that a few meals show no harmful consequences.

It is quite otherwise with the uninformed individual. All he sees is that one meal does not kill. He can not be concerned about the harmful consequences to his nerves and digestive system a year or more thence. The diseases of middle life and of old age seem to descend from nowhere upon unhappy man. The fact is that they are the accumulated results of a lifetime of wrong eating and drinking and living habits. It is necessary to begin in youth to prevent the diseases of middle-life. It is possible even then to overcome many of them, provided the necessary effort is made. Once again the laws must be studied and the necessary sacrifice in time and energy and effort be made. Knowledge gives control. Of course, a point may be reached where the damage to the physical organism is irreparable. Even then, through knowledge, adjustments may be made in other ways.

We can endure affliction courageously and patiently, knowing that we precipitated it upon ourselves through breaking the law, whether consciously or unconsciously. We know that divine law must eventually turn affliction into a blessing. Divine law works ever to help, to educate, to improve, to adjust, and to sublimate. Apparent evil works for good, obstacles become stepping-stones, and defeat is turned into victory. He who comes to scoff, frequently remains to pray. He who has cheated finds that he cheated only himself. He who stabs in the back, is himself stabbed in the back.

Through even a little knowledge of the law of karma we can avoid much evil in our lives. Killing for mere pleasure, for sport, is not the deed of a kindly human being. We should not torture animals. We should do all in our power to make people aware of these crimes in their midst in which we all are morally implicated. We should make every effort to be harmless in our relationships with every human being that we contact. Nobler it is to demonstrate positive love. If this seems difficult, then we can start on the climb upward spirit-

ually by attempting to avoid positive harm and injury, by trying to be harmless.

If we know the law, if we are to avoid evil and do good, as far as is possible, then knowledge is necessary. It is foolish to play the part of the ostrich and hide our heads in the sand when danger threatens. Let us not fear to know the truth and to act firmly in accordance with our better understanding.

If the law works for seeming evil, then it invariably also works for good. With knowledge of the law, let us put in operation as many good causes as possible. Let us do all the good we can in all the ways that we can. Let us be as positive and as constructive as we can on every plane—through thoughts of love, words of love, and deeds of compassion, and heroism. Let us seek no reward. Let us seek no immediate results. Let us act from the highest motive. Let love of mankind and love of God be the sole motive. In this beautiful way, we burn up the evil karma of the past, and prepare for a more radiant future. At the same time, and this fact should be a tremendous source of pleasure, we are helping people every step of the way. An even greater source of pleasure is that we are doing our little bit toward the fulfilling of the divine plan for evolution. We are working with God as well as helping our fellow men. We are working with the constructive forces of the universe and serving as channels for these forces in no matter how insignificant a way.

Wider opportunities are the result of good karma. Genius is accumulated good karma. Development on every plane can be continued from one incarnation to another. What knowledge and understanding we acquire and apply in this present incarnation brings us that much nearer our goal. We can consciously control this development. We can understand the laws governing health and disease. We can learn the laws governing our so-called destiny, and control our steps on the path to the Divine Fountain Head. We can learn of our infinite potentialities and develop them. We can extend our influence for good. With confidence and joy, we can do the utmost possible with our present possibilities and opportunities.

At the same time, with a philosophy extolling the virtues of savagery spreading throughout the world, with acts of brutality and greed increasing, it is necessary to remind decent human beings everywhere that God is not mocked. He does not cease to exist because people choose to ignore Him. Divine laws still operate though some misguided individuals attempt to break them. Every act of cruelty must bear its unhappy consequence. With the evil in the world continually mounting, it is our duty, our privilege, to stand firmly behind the teachings of the Ancient Wisdom and bear witness to eternal truth, through even the smallest acts in our daily lives.

HIERARCHY MEDITATION PERIODS

All members of the Hierarchy are requested to participate in the special meditation periods arranged for them according to the schedule given below:

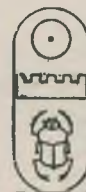
Thursday, June 20, 8 p. m., Pacific Standard Time

Thursday, August 8, 8 p. m., Pacific Standard Time

Thursday, October 17, 8 p. m., Pacific Standard Time

Members of the Hierarchy will know the significance of these periods, which are now under the unified direction of the Emperor of AMORC, and Sar Hieronymus, Emperor of Europe. All members of the Rose-Croix of Europe who are also of the Hierarchy will likewise participate in these exceptional conclaves. Each AMORC Hierarchy member is requested to send his report direct to the Emperor, Rosicrucian Order, AMORC, San Jose, California, U. S. A.

Will you determine the exact time in your locality corresponding to the hour given above. MARK THESE DATES ON YOUR CALENDAR NOW! No further announcements of the above dates will be made.





The Vaster Vision

By PERCY PIGOTT, F. R. C.



STANDING on some headland when the sea is grey and the air mist-laden, we dimly discern the more prominent contours of the opposite arm. We can only guess at its details.

So it is when we look across the departed centuries which divide us from the nations of antiquity. Only Greece and Rome appease our hunger for history. The others are enveloped in a veil of legend. We can only guess at details.

Yet there are three clear facts indisputably made manifest.

The first is that civilizations have consistently and persistently moved westward. Like the stars they appear first in the east, and, while growing and gathering strength, move westward—China, India, Persia, Egypt, Greece, Rome, Spain, France, England, America. Even in America the westward course has continued. Like the stars, again these remote civilizations reach their zenith of greatness, as Greece under Pericles or Rome under Trajan; then, having culminated, they decline and fade from our vision. Some must have disappeared into traceless oblivion.

We need not be unduly perturbed if civilization leaves Europe. It is following its appointed course. It travels in the wake of the stars.

Civilization and Religion

And the second clear fact is that each civilization is accompanied by a religion. So clear is this that excavators,

having discovered relics of some primitive culture, always seek for its religious beliefs. Indeed religious relics are often all that remains of some remote greatness. This is the case with Stonehenge in England and the Vedas of India. Wherever, in fact, we find a great civilization there also is a great religion.

It is foolish to dismiss all these faiths as superstition. It is even more foolish to dismiss them all but one, the one into which we ourselves happen to have been born.

Often faiths of different ages and remote regions proclaim the same spiritual fact while using a different symbolism. Many insist on a trinity. The Egyptians had Osiris, Isis, and Horus; India had Brahma, Vishnu, and Shiva—or the creator, the preserver, and the destroyer. The Greeks had truth, beauty, and goodness. Christians, of course, have their trinity; and man, created in God's image, is likewise threefold, namely body, soul, and spirit.

This is not empty dogmatism. It reveals a profound mystery, namely, the incomprehensible union of two opposites. From the union of the beginning with the end, proceeds duration. Space is the union of the infinite with the finite, as time of the eternal with the transitory. It is universal in its application pervading our humblest activities. Legislation is born of opposing political principles. Price proceeds from the unseen contact of supply and demand.

All religions point to a future life; many teach reincarnation. This is most prominent in Buddhism and Hinduism.

It was held by the ancient Egyptians. It is taught by nearly all the Greek thinkers. Hume said of it that it was the only theory of human destiny a philosopher could consider. Nor is this doctrine restricted to great religions and deep thinking philosophers. Frazer in his work *The Golden Bough* tells us that the idea of living again is naturally accepted by the primitive tribes of Australia. Reinach in his history of religion says the ancient Gauls would often borrow money under a promise to repay it in a future life.

Most religions again look back to some semi-divine founder, whom the Hindus call avatars. Orpheus, Hermes the Thrice Great, Zoroaster, Krishna, and Buddha have all helped countless hosts in their ceaseless quest.

We frequently find quite different stories indicating the same ideal. The story of Rama and Sita is very different to that of Adam and Eve. Each in its own sphere has served to sanctify marriage. The story of how Indra once opened the gates of Svarga, the Hindu paradise, has enabled Hindus, like Christians, to cry triumphantly, "O death! Where now thy victory?"

Some of the sublimest utterances are of dateless antiquity. Ponder the majestic mystery of Krishna's claim, "With one fragment of myself I pervade the whole universe and I remain." "As above so below" is attributed to Hermes; "Call no man happy till he is dead," to Solon. The simplest again are often the most helpful. A genuine application of the injunction "Judge not" would enable us to realize heaven. There would be no sin and no sinners; even a partial application would abolish most wars and all religious persecution. Then we have the Zoroastrian promise "Whosoever is content with what reaches him has his nourishment without drudgery"; and there is its Christian counterpart, "Your heavenly father knoweth ye have need of these things."

We need not be perturbed if folks do not go to church as they used to do. Man is a religious being. Religion and civilization are wedded.

Achievements for Mankind

And the third clear fact is that each mighty civilization achieves some great feat. This is generally something which

none of its predecessors had even imagined. It becomes their gift to mankind.

Egypt, whose sphinx seems to hold in its keeping the final mystery, has, by many, been supposed to have given us our alphabet. What an immense upward step from the cuneiforms of an earlier date. The Hebrews have given us religion. No modern divine has remotely approached the sublime grandeur of the Hebrew prophets. From Greece we have received literature and philosophy. There is an ocean of admiration contained in the phrase, "The glory that was Greece." The gift of the Romans was imperial statecraft. Even America, which owes less than any modern nation to Rome, names its chief legislative assembly the Senate and it assembles in the Capitol. The Arabians have given us the symbols for our numerals. How could modern science or commerce be carried on had it not been for this Arabian gift?

And there are civilizations which only live now in the twilight of history. It was the astrologers of Babylon who learned to measure the movements of the stars. In their day they expanded man's vision as much as the thinkers of Greece. It is probable that they gave us our seven-day week. There are others whose star has set, who have passed finally into oblivion, but who have yet left us their legacy. Who first learned to erect buildings of stone? Who first subjugated the terrifying element of fire and made it man's servant?

What of modern civilization? What is to be our gift to nations as yet unborn? What, in short, is our mission to mankind?

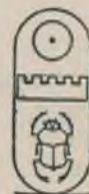
There is only one achievement in which we are superior to any or all of the ancients. It is practical science. Neither the Greeks nor the Romans, neither the Hebrews nor the people of Babylon ever traveled by train or broadcast by radio.

This may yet prove the richest of all legacies.

For thus enriched, earth's many millions can be supplied with an abundance of material necessities. None need want.

If however any nation uses the power of science for destruction this goal can

(Continued on Page 196)





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

SINCERITY



PROBABLY few of us have stopped to contemplate the meaning of the customary ending of a letter. In universally adopted terminology, in accordance with the rules of letter-writing, the words *sincerely yours*, or words of a similar meaning, are frequently used. The literal implication of these words would indicate that they seal the meaning of the letter. They are the assurance of the good will of the writer, and further convey the idea that within the letter itself the best the individual could do has been stated, and that his statements are true and made entirely for the welfare of the recipient. Possibly we have all had the

experience of receiving a letter which did not bear good news or one which contained news of a disappointing or disillusioning nature, and we have stopped to question how sincere the letter might be and whether or not there might be the possibility that the final closing words may have been rather hollow and meaningless.

Sincerity of action, thought, and word is a most desirable trait on the part of anyone. Sincerity is closely related to truth, although there may be times when, in a desire to be kind or to work for the highest good of another individual, the truth may be slightly modified. All in all, a sincere effort on the part of anyone in his dealings with other people is a reflection of truth and of a desire to conform whatever a per-

son might do to the best interests of the other.

Sincerity is most necessary in the life of each of us if the future is to organize itself properly. Insincerity builds up repercussions in the future, just as lack of truth adds more and more to untruthfulness. A small error, or what we might call a *white lie*, sometimes can stand on its own as long as other circumstances do not require another untruth to come into existence to carry out the consequences of the first. Consequently, anything which is based upon a series of falsehoods, or a lack of sincerity, develops problems in the future that in time will have to be adjusted.

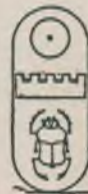
The state of insincerity on the part of individuals and nations is the ground, then, for many misunderstandings. When any individual, or group of individuals, reserves a part of the truth or holds back the real desire to work for the true benefit of others, the foundation is laid for trouble, friction, and a defeat of the higher purposes which mankind is supposedly trying to achieve. Certainly in our political and economic schemes today there have been evidences of the suppression of true sincerity upon the part of the individual who is acting supposedly for the welfare of others, and, in so doing, the consequences have led to many problems. If sincerity could today be the practice of all individuals and all nations, many of our attempts toward the improvement of the quality of our civilization and the betterment of all men would truly be well established and on their way to a successful culmination.

A lack of sincerity is based upon selfishness. When an individual is more desirous of achieving his own ends rather than ends which will benefit others as well as himself, he is evidencing a human trait of acquisition and a desire for self gain, regardless of the consequences to others. A truly sincere individual is not inclined to put his own selfish wishes first, but nevertheless, true evidence of sincerity does not mean that we have to make our own wishes and desires secondary to those of all other persons. In the case of a dispute between two individuals, there can be a fundamental difference of opinion as

to the nature of a satisfactory solution of the points of disagreement. If these two individuals will not withhold facts and will act in complete sincerity, the differences can be more easily resolved in the end. The result so achieved will be more permanent than if through lack of sincerity each makes statements or performs acts which do not cover the entire meaning or intent of his purpose. Much suspicion that exists between nations is not for the reason that their misunderstandings cannot be solved, but merely because one or the other is not acting in complete sincerity; that is, they are withholding a part of their purpose or methods.

It is very difficult to formulate a method by which we can achieve sincerity as a part of the individual character. It is true that education starting with the very young will help in achieving a concept upon the part of each individual that sincere action is to be desired, but sincerity is closer related to certain moral values, all of which are difficult to achieve unless a stigma is attached. All moral concepts of man are usually backed by one kind or another of enforcement in the form of social disgrace or punishment as a result of violation. In other words, no civilized person will deny the value of certain moral practices, but that same individual may violate those moral standards if he thinks there is a chance of not being caught. The petty thief may not be a criminal, but he is gambling that he may be able to violate certain moral standards without being found out by those who support such standards. This is an odd type of thing; probably there are many who set out to violate certain laws or customs with the firm idea in their minds that no one other than themselves should violate these laws or customs. Oddly enough, there are some criminals that profess a high standard of moral value. As long as punishment or suspicion must be the background of morals, they will continue to be violated.

In the past, religion has had a strong influence over the maintenance of moral standards. Most religions have tied themselves closely to prevailing moral values, the violation of which will not only lead to repercussions for



the breaking of man's laws, but may bring down the wrath of God and cause man to be assigned to eternal punishment. Individuals completely dominated and swayed by such a religious principle will be hesitant to violate standards erected for the preservation of moral values. However, those who do not conform to certain religious standards face little else than man's own laws to punish any deviation from the straight and narrow path. A true education for instilling moral value in man must make these principles a true value. A society must show that the recognition of such standard is truly to be desired, and those who conform are those who prosper and benefit by their actions.

Underlying many of these moral principles is the need of evidence of

sincerity which will be the basis of understanding between men. The sincere man does not necessarily subject himself to the thoughts and control of others. He is obvious in his desire, as expressed by words and actions, simply to show that he has nothing to hide—that his life is open. To the sincere man the words of his mouth are truly the thoughts of his heart. He expresses his true feelings and his ideals; his moral values are a part of him and are not hidden in his expression. Such a spontaneous expression of our true being will lead to the elimination of the basis of misunderstanding which develops between human beings, and will contribute to courtesy, tolerance, and good will; all of which will, in turn, build up a more stable future.



THE VASTER VISION

(Continued from Page 193)

never be reached. We shall have failed in our mission. Hence the need of the last two wars. We of today had to remove from our path those nations who would have thwarted our efforts to apply science beneficially.

This having been accomplished, our civilization after a lapse of time, probably a long time, will, like its predecessors, decline and pass away. As the Hindu trinity reminds us, all mundane things, even civilizations and solar systems, have a beginning; they have duration and they come to an end.

The Unborn Nations

But look eastward. Though stars are falling in the west, they are ascending in the east. There are those also awaiting their turn to enter our firmament. These unrisen stars are the as yet unborn nations.

This cavalcade of successive civilizations is a stairway from earth to heaven. Each step is a civilization accompanied by its religion. From the conquest of fire to buildings of stone. From the cuneiforms of Babylon to the philosophy of Greece. From the imperialism of the Cæsars to world democracy.

What will be the gift of those as yet unrisen stars, those civilizations as yet unborn who, in their turn, will spread their glory among earth's sons and daughters? What boon will they confer on mankind? Will telepathy and clairvoyance render the telephone and television as obsolete as the weapons with which Cæsar conquered Gaul? Will pain pass away? Will the vigor of youth continue into the advancing years of life? Is it possible that the last enemy to be overcome will be death? Nothing is too good for him who has been created in God's own image.

The Ascending Hosts

Then indeed the steps of civilization will have reached to heaven. And lo! among the ascending hosts are pagans and Christians, heretics, and true believers. There also are the unrighteous as well as the righteous, those who slay as well as those who have mercy. As we wonder we are reminded of the words of the great avatar Krishna, speaking as the mouthpiece of the Cosmic ruler, "Upon whatsoever roads men come to me on that road I welcome them for all roads are mine."



SHIFTING SANDS AND TRIBES

For centuries the Arabs have been principally a nomadic people. They have driven their herds and flocks from one pasturage to another along the fringe of the desert. A burning religious fervor has united them even though hundreds of miles of parched land or separate nations existed between them. An attack—imagined or actual—upon their faith would find them silhouetted against the sky, coming from all points of the compass swiftly to unite against a common enemy. The caravan shown above, crossing the Libyan desert, is symbolical of the coming together, physically and in spirit, of the Islamic peoples to oppose the present migration into Palestine, which they consider unjust. The Arabs, though comparatively few in number, have often, as they are now, been able to influence the balance of power between great nations.

(Courtesy Rosicrucian Digest)

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Ralph M. Lewis, F. R. C. --- Imperator

DIRECTORY

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New York City Lodge, 250 W. 57th St. C. L. Searles, Master; Ethel Goldenberg, Sec., 811 Elm Ave., Ridgefield, N. J. Sessions every Wed., 8:15 p. m. Library open week days and Sun., 1 to 8 p. m.
Booker T. Washington Chapter, 69 W. 125 St., Room 63. J. E. Campbell, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

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Buenos Aires Chapter, Casilla Correo No. 3763. Sr. Aldo H. Obejero, Master; Sr. Manuel A. Monteagudo, Sec., Mainu 39. Sessions every Sat., 6 p. m. and every Wed., 9 p. m.

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